THE

EDINBURGH CONFERENCE ON FAITH AND ORDER

Report of the Committee appointed by the Archbishops of CANTERBURY AND YORK to consider the findings of the Edinburgh Conference on FAITH AND ORDER

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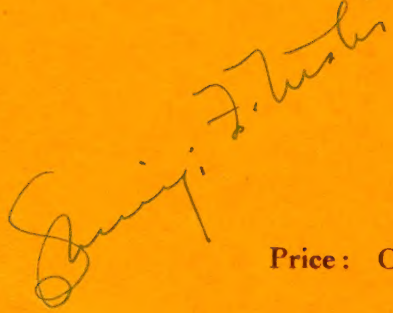

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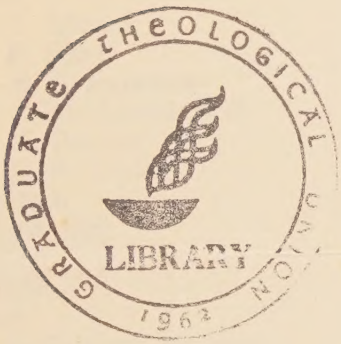

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Published for the
ARCHBISHOPS'
COMMITTEE ON FAITH
AND ORDER

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MEMBERSHIP

To the Archbishops of Canterbury and York.

The Committee appointed by your Graces to consider the Report of the Lausanne Conference have the honour to report as follows :

The membership of the Committee as originally constituted was :

The Bishop of Gloucester (Chairman)
The Bishop of Lincoln (Vice-Chairman)
The Bishop of Coventry
The Bishop of Southampton
Bishop Palmer
Bishop Tubbs (Dean of Chester)
The Dean of Chichester
The Dean of York
Canon Douglas
Canon Quick
Canon Tatlow
The Rev. E. S. Abbott
The Rev. J. E. Fison
The Rev. E. K. C. Hamilton
The Rev. A. J. Macdonald, D.D.
The Rev. A. M. Ramsey
The Rev. R. O. P. Taylor
Miss Cumberbirch
Arthur Mayhew, Esq.
A. G. Pite, Esq.
Miss O. M. Potts
Mrs. Urquhart
The Rev. O. S. Tomkins, *Secretary*.

The Committee have to regret the death of Mr. A. G. Pite, a great loss to the Church.

Dr. Quick and Mr. Abbott found it necessary to resign owing to the distance from London and the pressure of other work.

The following have, with the consent of your Graces,

been added to the Committee :

The Bishop of Fulham
The Bishop of Gibraltar
The Bishop in Jerusalem
Canon E. Milner-White
The Rev. W. E. Evans
The Rev. P. Usher

The Committee immediately addressed themselves to considering the Report of the Edinburgh Conference, and present as an Interim Report their judgment on its findings. When this is completed they propose to turn to the second part of their work, the preparation required on the subject of Reunion for the next Lambeth Conference.

The Report of
THE EDINBURGH CONFERENCE

IN considering the Report of the Edinburgh Conference on Faith and Order, it seemed to us that the most useful purpose that we could fulfil would be to compare the Conference and its findings with the Lausanne Conference of ten years ago, and to estimate what advance, if any, from an Anglican standpoint, had been made during the ten years that had passed.*

THE COMPOSITION OF THE CONFERENCE

There were certain changes in the composition of the Conference. There was no representative of the German Evangelical Church. This was a grave misfortune. Not only was it that one of the most important Evangelical Churches was not taking part, but also we missed the advice and the knowledge of the great German theologians. The Conference was distinctly weaker than that of Lausanne on the theological side.

A second change was the presence of a large representation of the Baptist Churches. They had not taken part in Lausanne, and they came with a determination to make their point of view understood. The result was that almost the whole time of the sub-section on the Sacraments was taken up with a discussion on Believers' Baptism. It is most important and essential for the purpose of the Conference that every point of view should be fully and clearly put forward, but there is a second and more important purpose, that every religious community should learn to criticise itself, and it seemed doubtful whether some of those present had begun to realise this.

There was, as at Lausanne, a large representation of the Orthodox Church, and its members took a full and interesting part in the discussions, but, as at Lausanne, they felt it necessary to make a general statement of their position, and were insistent to maintain their own tradition with regard to the Church, the Creed, the Ministry, and the Sacraments. There were signs, however, that there was a good deal of difference of opinion among them. There were also present representatives of the ancient

* These general comments represent the opinion only of those members of the Committee who were present at the Edinburgh Conference.

churches of the East, especially the Catholicos and two priests from the Syrian Church of Travancore.

Representatives of the Church of Rome were again absent, but certain members of the Church were present as special visitors, and one of them, Father Bévenot, S.J., has written an account of the Conference in *Theology*. Two Roman Catholic theologians from Germany—Dr. Vetter and Dr. Stasiewski—with the consent of the Roman Catholic authorities, contributed valuable papers to the volume on *The Ministry and Sacraments*, which made it much more complete than it would have been without their assistance.

METHODS OF THE CONFERENCE

There were two considerable differences between the Lausanne and the Edinburgh Conferences. The latter Conference had been prepared for by a series of Theological Committees, the purpose of which was to investigate thoroughly the subjects which had to be discussed. The proposed scheme, however, could not be carried out in the way that was wished, and the partial failure of certain Sections may be, to a certain extent, ascribed to this cause.

The first Theological Committee appointed was one on *The Doctrine of Grace*. This had the assistance of some very able theologians. Amongst them must be mentioned particularly two who have passed away. Dr. Glubokovski, who was undoubtedly the ablest Patristic theologian in Europe, contributed a masterly paper on the teaching on Grace in the Greek Fathers, and Dr. Gavin, the brilliant theologian of the Episcopal Church in America, an able review of the teaching of the Middle Ages.

It was proposed to follow this up by three successive reports on *The Church*, *The Ministry*, and *The Sacraments*, and a provisional Committee was appointed, but the economic depression made all international work impossible for three years. When the Continuation Committee was again able to meet, the time was too short for the full programme, so it was arranged that the Theological Committee should produce a volume on *The Ministry and Sacraments*, that a Committee in Germany under Dr. Zoellner should study *The Church and the Word*, and that a Committee in America under Dean Sperry should write on *The Church's Unity in Life and Worship*.

The Committee on *The Ministry and Sacraments* pro-

duced a very full report, with the assistance of theologians of many schools of thought, including, as mentioned above, two members of the Roman Catholic Church. The report made considerable advance towards unity and mutual understanding, but was prevented by the undue complexity of the subject, which was originally intended to provide work for two Commissions, and by the shortness of time, from being worked out as completely as was intended. It was also published so late that many of those who were members of the section which had to consider it had not read it.

The Commission on *The Church and the Word of God* produced a report under the direction of Dr. Zoellner, another loyal supporter of the Faith and Order movement and a distinguished German theologian and administrator, who has passed away, and the same movement in Germany is responsible for the production of the able work by Professor Wilhelm Stählin on *The Mystery of God.*

The American Committee under Dean Sperry produced valuable reports on the *Meanings of Unity,* on *the Communion of Saints,* on *Non-Theological Factors in the making and unmaking of Church Union,* on *Next Steps on the Road to a United Church,* and a work by Dr. Douglass, on *A Decade of Objective Progress in Church Unity* 1927-36, which reviewed the movement towards Reunion during the last ten years.

With this large amount of material prepared for the Sections, it was not thought necessary to have full discussions beforehand in the Conference. This was probably a mistake. It was obvious that many members of the Sections had not been able to read the material provided for them. As they did not know beforehand in many cases on which Section they would be placed this was not unnatural. A full discussion of each of the four subjects by selected speakers who had served on the Committee would have prepared them for the work. Two days devoted to this would have been very valuable.

THE SUNDAY EVENINGS

An admirable innovation were the Sunday evening addresses. On the two Sunday evenings of the Conference it was arranged that a series of addresses should be given by representatives of different communities, saying what their religion meant for them. These were given on the first Sunday by Mr. Carl Heath of the Society of Friends,

by Pasteur Jean Cadier, of the Reformed Evangelical Churches of France, by Professor Alivisatos of the Orthodox Church of Greece, and Bishop F. J. M'Connell of the Methodist Episcopal Church, U.S.A. On the second Sunday by Viscount Cecil of the Church of England, by Principal C. J. Lucas of the South India United Church, by Bishop Aulen of the Church of Sweden, and by Dr. Harold Phillips of the Northern Baptist Convention, U.S.A.

DIVISIONS OF OPINION

In the Report on the Lausanne Conference, it was pointed out that underlying all the discussions, there were two points particularly on which there was difference of opinion.

> " 1. While one section of the Conference was aiming at an organic union, the other section would have been content with some form of federation, at any rate as a first step ; and as a result
>
> " 2. While one section would look upon Intercommunion as the first step towards unity, and was in fact much disappointed that the Conference did not end with a corporate communion, there was another section which would hold no less strongly that Intercommunion must be regarded as the sign of completed unity."

Both these tendencies have become more apparent during the last ten years, and have had a marked effect on the religious movement of the time.

It has also become more clear that the question of Episcopacy really lies behind many of our differences. While there are many who hold that no real unity is possible except on an Episcopal basis, and others who are prepared to acquiesce in such a unity, there is, on the other side, a good deal of reluctance to accept it.

One more division must be noticed, that between Europe and America. Observers have said that as regards mental outlook that represents the most fundamental difference.

The Report

I

TEN YEARS' PROGRESS

(Chapter I)

THE Report opens with an impressive survey of the actual progress towards unity made in the last ten years. This progress is summed up as follows :

" The schemes attempted illustrate all the usual meanings of the word unity. Some schemes have sought and some have secured mutual recognition between Churches, and thus have laid the basis for Intercommunion. As an example, we may quote the agreement establishing full intercommunion between Churches of the Anglican communion and the Old Catholic Churches. An agreement has happily been reached and ratified between the Church of England and the Church of Finland, and negotiations are in progress with the Churches of Latvia and Esthonia.* Other Churches have been content with more or less complete federation. About three-quarters of all the cases recorded, however, have contemplated the actual corporate union of two or more previously separate bodies. This is exemplified in such conspicuous instances as the reunion of the Scottish Presbyterian Churches in 1929 and that of the English Methodists in 1932, as the union of three Churches in Canada in 1925, as the formation of the Church of Christ in China in 1927 combining Baptist, Congregational, Methodist, Presbyterian and Reformed Churches, United Brethren, the United Church of Canada and independent Chinese Churches founded by six English-speaking nations. There are to be borne in mind also the contemplated unions of the French Reformed Churches and of the chief Methodist Churches of the United States. All

* Note. The agreements with the churches of Latvia and Esthonia have been ratified by the Upper House of both Convocations and the Lower House of York and are under consideration by the Lower House of Canterbury.

> these cases significantly change former ecclesiastical structure and constitute single Churches."

At the last meeting of the Continuation Committee further progress was reported, and it was definitely stated that in some cases at any rate the union contemplated or accomplished was entirely due to the influence of the Faith and Order movement. It is important to notice that the movement is having practical influence. When one contemplates the number of divisions in Christianity and the great diversity of outlook, it is obvious that these divisions cannot come quickly to an end, and that movement towards reunion must begin with the union of Churches near akin to one another. Such unions will give the movement increasing impetus. For the essential thing is to create the vision of a united Christianity.

II
UNITY IN FAITH

THE GRACE OF OUR LORD JESUS CHRIST
(Chapter II)

THE COMMUNION OF SAINTS
(Chapter IV)

AFFIRMATION OF UNION IN ALLEGIANCE TO OUR LORD JESUS CHRIST

One of the most noteworthy features of the Lausanne Conference was the Report on *The Church's Message to the World—The Gospel.* This was drawn up by Dr. Deissmann, whose death is a great loss to his country, to theological learning, and to Christian Unity. He was a scholar, an ecclesiastical statesman, and a man of most attractive personality. Of this it was possible to write:

> "We feel that we are justified in accepting this Report as wholly consistent with the teaching of the Anglican Communion and as witnessing to a real and remarkable agreement on the message of Christianity. As such it indicates the foundation for the rebuilding of Christian Unity."*

* *Report of the Committee appointed by the Archbishops of Canterbury and York to consider the Findings of the Lausanne Conference on Faith and Order.* Presented February 1930, pp. 14, 15.

This fundamental unity was maintained at Edinburgh, and was expressed in the Affirmation on Unity which was adopted by a standing vote, *nemine contradicente*. This affirmation begins :

> "We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. . . . This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church."

The Edinburgh Conference shows once again that in the fundamental beliefs of Christianity, the Christian Church is one.

But in two directions it advanced farther—in the Reports on *Grace* and on *The Communion of Saints*.

The problem of Grace is interesting as showing the great differences there are in outlook. One member of the Conference is reported to have said that he did not suppose that the work of the Section on Grace would take more than half an hour, for there was really no problem at all. To the Lutheran it was the most important subject discussed, for to him Justification by Faith is the fundamental belief of the Gospel. The discussions were prepared for (as has been already pointed out) by the work of the Theological Committee, and the volume that had been issued by it on *The Doctrine of Grace*. This had been published for some years, appears to have been somewhat widely read and (from the testimonies at the Conference) received with general approval. There had been Germans among the theologians who had worked in the Theological Committee, unfortunately there were none on the Section which produced the Report, but the other Lutheran Churches were adequately represented.

A remarkable spirit of unity guided the discussions at Edinburgh on the subject of Grace, and the Conference agreed " that there is in connection with this subject no ground for maintaining division between Churches."

In the following paragraphs, we summarise the substance of some of the more important passages.

THE MEANING OF GRACE

The Edinburgh Report defines Grace as follows: "When we speak of God's Grace, we think of God himself as revealed in His Son Jesus Christ. . . . His Grace is manifested in our creation, preservation and all the blessings of this life, but above all in our redemption through the life, death and resurrection of Jesus Christ, in the sending of the holy and life-giving Spirit, in the fellowship of the Church and in the gift of the Word and Sacraments." We think that stress should also be laid upon that endowment of the individual with grace by the Holy Spirit, through which man is enabled to co-operate with God in working out his own salvation, and in making his life fruitful in the service of God and men.

JUSTIFICATION AND SANCTIFICATION

God freely justifies and sanctifies us through Christ; and His Grace, thus manifested, is appropriated by faith, which itself is the gift of God. Justification and Sanctification are two inseparable aspects of God's gracious action. Justification includes forgiveness of sins, and reconciliation and fellowship with God Himself, through the death of Christ on the Cross, thereby condemning sin, and manifesting God's love to sinners.

Sanctification is the work of God, whereby through the Holy Spirit He continually renews us and the whole Church, delivering us from sin, increasing us in holiness, and transforming us into the likeness of His Son. This renewal remains throughout the gift of God.

Faith is more than intellectual assent, it is complete trust in God and a venture of confidence in His promises, and in Jesus Christ as Saviour and Lord.

THE SOVEREIGNTY OF GOD AND MAN'S RESPONSE

All agreed on the basis of Scripture and Christian experience that the sovereignty of God is supreme. By His sovereignty we mean His all-controlling, all-embracing will and purpose revealed in Jesus Christ for each man and for all mankind, and His power to bind men together in the fellowship of His kingdom. This purpose reveals His loving and holy nature. But it is the will of God that His grace should be actively appropriated by man's own will, and that for such decision man should remain responsible.

Theological and philosophical attempts to resolve the antithesis between God's sovereignty and man's free will are not part of the Christian faith. The Conference was glad to report that " on this difficult matter we have been able to speak with a united voice, so that we have found that here there ought to be no ground for maintaining any division between the Churches."

THE CHURCH AND GRACE

The Church is the continuous organ of God's grace in Christ by the Holy Spirit, who is its pervading life. To fulfil her functions God bestows His grace in the Church on its members through His Word and Sacraments.

GRACE, THE WORD AND THE SACRAMENTS

The Word and Sacraments are gifts of God to the Church through Jesus Christ. In both the grace of God in Christ is shown forth, given, and through faith received.

The Word is God's appointed means by which His Grace is proclaimed and conveyed to men.

The Sacraments are sacraments of the Church, which is the Body of Christ. They have their significance in the continual working of the Holy Spirit who is the life of the Church. Through them God develops in all its members the life of perpetual communion, and so embodies His will in the life of the world ; but the loving-kindness of God is not limited by His sacraments.

" Among or within the Churches represented by us there is a certain difference of emphasis placed upon the Word of God and the Sacraments, but we agree that such a difference need not be a barrier to union."

SOLA GRATIA

The phrase has been the subject of much controversy. But all were agreed that while our salvation is the gift of God, and is not based on the merit of men, yet " we do not hold that the action of the divine Grace overrides human freedom and responsibility ; rather, it is only as response is made by faith to Divine grace that true freedom is achieved."

Those who have taken part in negotiations for union with Lutheran Churches will recognise the advantage of

these authoritative definitions and agreements on these questions, which in times past have played a great part in the divisions of Christendom.

THE COMMUNION OF SAINTS

In the section on the Communion of Saints (Chapter IV) the condition of the Saints as the recipients of divine Grace should be added to the definitions contained in the Report, in order to bring this Section into line with the statements on Grace.

The subject of the Communion of Saints is one that has interested especially the Orthodox Church, and has added much to the richness of its religious life. The absence of it in many other Churches has meant an absence of warmth and a bareness of outlook. This Section of the Report meant a breaking of new ground, marked a considerable advance towards a closer understanding between the Churches. It opened new avenues of thought, which require discussion. The most controversial aspects arise concerning the veneration of Saints and especially the Blessed Virgin Mary, but it may be doubted whether here there is anything which properly defined and understood need hinder unity.

III

THE CHURCH OF CHRIST AND THE WORD OF GOD

(Chapter III)

The heading of the second section of the Edinburgh Report is *The Church and the Word of God*. Since the inclusion of this subject in the programme was largely due to suggestions from Germany, it was particularly regrettable at this point that no representatives of Protestant Germany were able to be present at the Conference. This was all the more to be deplored because Lutheran and Calvinist theology alike attach such supreme importance to the concept of the Word of God. It is not always easy for Englishmen to understand precisely what meaning they attach to the conception, and in spite of the fact that many Lutherans from countries other than Germany were

present, it was a real loss that the Commission* which prepared material on this theme for the Conference was prevented from interpreting and discussing the results of its work.

It is important to note one other circumstance connected with the subject-heading of this section.

It was the original intention of the Continuation Committee to take *The Church in the Purpose of God* as the main theme of the 1937 programme. Had this intention been carried out, *The Church and the Word of God* would have had an intelligible place among the subheadings, as meaning "the relation of the Church to revelation in general and to the Bible in particular." Unfortunately the main theme was abandoned, but the heading *The Church and the Word of God* was retained, and the Section deputed to handle it was confronted, not with a single subject, but with a double theme — (*a*) the Word of God, and (*b*) the Church. Its proceedings therefore could have little logical coherence; and the resulting chapter of the Report reveals the difficulty under which the Section laboured. It deals with the Word of God in two pages, and appends five pages on the Church, pages which contain statements of real value.

THE FAITH AND ORDER MOVEMENT

It was at this point that the weakness of the Edinburgh programme became most manifest. But your Committee feels that if the right inference is now drawn by the Continuation Committee, and the problem of the Church is now given a primary place, the work of the Faith and Order Movement may yet be brought back into the right line. It is not too much to say that at Edinburgh there was not a single Section which did not feel itself hampered at every turn by the fact that this essential problem of the Church had not received thorough preliminary consideration.

As we look forward to the time when this task will be undertaken, we note, as a happy augury, that we can

* This Commission held its meetings in Germany, under the Chairmanship of General Superintendent Zoellner, whose death before the Conference was a grievous loss of the Movement. Apart from the summary of its conclusions which was circulated at Edinburgh, it produced a valuable volume of preliminary studies. *Die Kirche Jesu Christi und Das Wort Gottes*. Edited by Drs. Zoellner and Stählin (Berlin, 1937.)

gladly endorse all that is positively said (Report, p. 10) of the Church as constituted by God's will, as the people of the new covenant, the household of God and the body of Christ. We believe that when the implications of these great Biblical conceptions are fully brought out, they will be found to indicate the right approach to all questions concerning unity and the basis of Church membership; while on the other hand we do not feel that any satisfactory discussion of these matters (allusion is made to them in the Report, p. 11) is possible until the first principles, to which they are subordinate, have been explored.

We note in passing that much time was spent by the Section upon the many questions which arise when the relation of the Church to the Kingdom of God is under discussion. In view of the very high importance attached by most Continental theologians to this theme, we could not demur to this; but we hold that the Faith and Order Movement would do well to lay little stress upon differences of view which are not in themselves a bar to Christian unity. Our Lord's teaching upon the Kingdom contains paradoxes and seeming contradictions which, while inherent in His mission and message, do not impair the unity of either. We feel that our Church would do well to state, in view of the possibilities of further discussion, that in its own teaching it desires to take account of our Lord's teaching as a whole, and that it does not regard differences of view or emphasis upon the Kingdom as rightful causes of division as between one Church and another.

Apart from this we feel it unnecessary to comment upon pages 10-14 of the Report; we simply express the hope that their subject will have a central place in the work of the Faith and Order Movement henceforward.

THE WORD OF GOD

With regard to the Word of God—which we still wish to be studied in relation to the Church—we note with satisfaction that the Conference laid stress upon the Gospel teaching of the eternal Word, "living and dynamic," as prior to Scripture and to Church alike, and as manifested in Christ our Lord, the Word Incarnate, and in the entirety of His redeeming work. From the beginning it was able to steer a course which kept entirely clear

of all notions of " mechanical inspiration," determined as it was by the thought of Christ's gift of the Spirit and of the life which He imparts to the Church.

Thus we welcome the statement that there is " a parallel, though an imperfect one, between the inspiration of Holy Scripture and the Incarnation of the Word in our Lord Jesus Christ ; in each there is a union, effected by the Holy Spirit, between the divine and the human, and an acceptance, for God's saving purpose, of human limitations." We feel that from this point of view the Church's task of interpretation and criticism can be rightly apprehended and approached.

We note that a diversity of view was manifest between those who maintained a wide view of the *præpartio evangelica* and those who rejected such latitude. Here again we would maintain that such a difference, however keenly felt, ought not to be divisive as between one communion and another, and ought therefore to be kept in the background of discussion.

TRADITION

We would make only one further comment. We feel that the treatment of tradition (Report, p. 9) is far from being satisfactory. We are disposed to criticise the statement that Holy Scripture " affords " the primary norm for the Church's teaching, worship and life. This might mean either that Scripture gives a classical picture of the Church's initial experience as a teaching and worshipping community, or that the Church's teaching should be restricted in detail to statements taken from Scripture, and that its order and worship ought to be modelled in detail on instructions drawn from that source. There is an ambiguity here which ought to be cleared up ; and it is rooted, we think, in the fact that there seems to have been no searching examination into the notion of tradition. " Tradition " and " the Bible " are not two separate and self-contained entities, but are very closely interrelated, and it will be impossible to make a right approach to the problem of ecclesiastical tradition and its authority until this interrelation has been justly appreciated. Here, we believe, is another task to which the movement should now address itself.

Note.—It may be added in conclusion that the Continuation Committee has already addressed itself to the

study of the doctrine of the Church, and a committee appointed under the chairmanship of Dr. Flew is entrusted with the task of preparing the work.

IV

THE CHURCH AND THE MINISTRY

(Chapter V)

As has been already stated, the work of the Section on the Church and Ministry was prepared for by a Commission on the Ministry and Sacraments that issued a very full report. It must be recognised that this Commission had found the time at their disposal insufficient for a satisfactory report. Still more was this the case at Edinburgh. The subject of the Ministry and Sacraments—the most difficult and controversial subject at the Conference—was far too much for a single Section in the limited time at its disposal. The Section had three days in full session to prepare its report, but only reached the question of the Ministry on the afternoon of the third day.

Moreover, the opposition to Episcopacy and the desire for some form of federation were more apparent and active than at Lausanne.

For these reasons the Section on the Ministry is the most unsatisfactory in the whole Report of the Edinburgh Conference.

THE MINISTRY

1. It starts with four statements of agreement derived from the Report of the Commission on the Ministry:

"The following statements derived in substance from that Report are accepted by the Conference as providing a broad foundation for a common understanding of the nature and functions of the ministry.

"I. The ministry was instituted by Jesus Christ, the Head of the Church, 'for the perfecting of the Saints . . . the upbuilding of the body of Christ,' and is a gift of God to the Church in the service of the Word and sacraments.

"II. This ministry does not exclude but presupposes the 'royal priesthood,' to which all Christians are called as the redeemed of Jesus Christ.

" III. Ordination to the ministry, according to New Testament teaching and the historic practice of the Church, is by prayer and the laying-on of hands.

" IV. It is essential to a united Church that it should have a ministry universally recognised."

But it immediately annotates these statements by noting the different interpretations of them which are apparent in the actual concrete beliefs of different Churches. These notes are clearer and more penetrating indications of points of division than any which were given by the Lausanne Conference.

2. An interesting passage follows on Apostolic Succession (pp. 24-6). This subject was not dealt with at Lausanne. The interesting point of advance is the discovery that all the " Churches treasure the Apostolic Succession in which they believe." The sense of continuity of the Church is gaining ground. The differences are not without significance. Of the Churches which do not use the term " Apostolic Succession " some reject the idea of any succession in office or by ordination between the Apostles and their own ministers, and others trace some such succession independent of Bishops. But one and all of these Churches would insist that they have a much more important succession in the fact that they teach the same doctrine as the Apostles and perpetuate the same conception of Christian life. Those Churches who glory in Apostolic Succession in their ministers need always to remind themselves that this would be but a phantom or shadow if it were not combined with Apostolic doctrine and life and labour.

THE PRESBYTERIAN CONCEPTION

An interesting statement of the Presbyterian conception of the ministry and its grounds should be noted.

> " Presbyterian delegates desire to have it noted that the conception of the ministry held by their Churches is founded on the identity of ' bishops and presbyters ' in the New Testament ; that ordination is not by individual presbyters, nor by groups of presbyters, but only by ' presbyters orderly associated ' in courts exercising episcopal functions ; that a Presbyterian succession in orders has been maintained unbroken ; and that the functions of

> the diaconate in the New Testament have been performed not only by those named deacons, but also in some measure by the lay eldership, which in addition to a responsible share in the government and discipline of the Church in all its courts, assists in the dispensing of charity, the visitation of the people, and the distribution of the elements at Holy Communion."

THE DECLARATION OF LAUSANNE

3. It is difficult to appraise the value of the discussion in the report on the form which the Ministry might take in the United Church of the future. It begins by quoting the famous declaration of Lausanne about the necessity of combining episcopal, presbyteral, and congregational elements in the United Church of the future—a declaration which owes its central idea to the Lambeth Joint Conference of representatives of the Church of England and the Free Churches of England in 1922 (Bell, *Documents on Christian Unity*, Vol. 1, pp. 149-50). The declaration of Lausanne read :

> " In view of (1) the place which the Episcopate, the Councils of Presbyters, and the Congregation of the faithful, respectively had in the constitution of the early Church, and (2) the fact that episcopal, presbyteral and congregational systems of government are each to-day, and have been for centuries, accepted by great communions in Christendom, and (3) the fact that episcopal, presbyteral and congregational systems are each believed by many to be essential to the good order of the Church, we therefore recognise that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited Church, and that each separate communion, recalling the abundant blessing of God vouchsafed to its ministry in the past, should gladly bring to the common life of the united Church its own spiritual treasures."

SIDE BY SIDE

But in the Edinburgh Report, on p. 27, there will be found the following paragraph :

> " It should however be recognised that there are members of the Conference who are not persuaded that it is God's will that the one spiritual life of the undivided Church should be expressed through any one form of government, but would find place, side by side, for Churches of differing forms of government, and within or beside the more formally organised body would include freer societies like the Friends and the Salvation Army."

This paragraph was produced suddenly on the last morning by a respected member of the Conference, not himself a member of the section on Ministry and Sacraments. It was impossible to guess the numbers of those who applauded it. In any case the paragraph makes it probable that if the declaration of Lausanne had been put before the Edinburgh Conference for confirmation, it would not have been confirmed *nem con.*

The new paragraph is out of place in Chapter V, for it speaks of " forms of government," and forms of government cannot be equated with types or systems of Ministry. It is also somewhat obscure, but the following estimate of its meaning cannot be far from the mark.

Its authors contemplate that societies each having its own type of ministry or no ministry at all, and not responsible to any common authority or " government," could coexist in the " undivided Church," and that Church would still be " undivided " because of its " common spiritual life." It is indeed possible that the reunited Church will recognise more Orders of ministers than one or three or seven, but it will not be " undivided " unless as a single body it recognises all the Orders that exist in it, and all the ministers receive in some manner its recognition, and give obedience gladly and willingly to some authority of the whole Church.

This is important in the highest degree with regard to the doctrine which ministers teach in the name of the Church and of its Lord.

V
SACRAMENTS

(Chapter V)

More progress was made as regards the Sacraments than the Ministry, and some rather notable agreements were registered.

The outstanding feature in Chapter V of the Edinburgh Conference Report, of which the earlier part deals with Sacraments and the later with the Ministry, is the number and quantity of footnotes, which are comparatively few in the rest of the Report. Or, in other words, the few pages dealing with Sacraments (pp. 19-22) record outstanding differences, great or small, together with agreements. There is no attempt to conceal the differences, though in the time available it was only possible to state them as remaining in some cases for future discussion, in others as still, apparently, irreconcilable.

1. AGREEMENTS

On the whole there was general agreement on the treatment of

(i) the authority for the Sacraments ;
(ii) the nature of the Sacraments ;
(iii) the number of the Sacraments.

Thus :

(i)—p. 18.

" 1. We are agreed that in all sacramental doctrine and practice the supreme authority is our Lord Jesus Christ Himself."

(ii)—p. 19 :

" 1. The Sacraments are given by Christ to the Church as outward and visible signs of His invisible grace. They are not bare symbols, but pledges and seals of grace, and means whereby it is received.

" 2. Grace is bestowed in the Sacraments within the fellowship of the Church by the personal action of Christ upon the believer. Faith is therefore a necessary condition for the effectual reception of grace.

" 3. God's gracious action is not limited by His Sacraments.

"4. It is our Lord Jesus Christ who through the Holy Spirit accomplishes every Sacrament, and the action of the minister of the Church is only instrumental.

"5. The Sacraments are celebrated by the minister, not in virtue of any personal right of his own, but as minister of the Church.

"6. Regarding the obligation of the Sacraments and the questions whether and in what way they are to be deemed necessary to salvation there is divergence of doctrine among us. We think that some further mutual understanding and agreement on those points is required as a condition of full union."

It should be noted that as regards e.g. (i) 1 and (ii) 4 Dr. Marianus Johannes Vetter of Berlin, the writer of the essay on *Ministry and Sacraments according to the teaching of the Roman Catholic Church** makes it plain that our Lord "is not only the *auctor et institutor sacramentorum*, but also their *Minister Principalis*" (p. 51). "The Ministry of the Priesthood in the Church is only a visible representation, an *instrumentum animatum*, of the one invisible Mediator—*Sacerdos Christus*" (p. 52). Thus it may be noted that the agreement at the Edinburgh Conference is supported also by Roman Catholic teaching.

(iii)—p. 20:

"The number of the Sacraments largely depends upon the definitions of the term 'Sacraments' as given by various Churches. In most of the Protestant Churches there are such solemn religious acts as correspond more or less closely with some or all of the five other Sacraments which are taught by the Roman, Orthodox, Old Catholic, and other Churches. And even though the name 'Sacrament' be refused they are nevertheless *instituta Dei utilia*, as the second Helvetic Confession puts it."

This paragraph is abridged from a corresponding paragraph in the preparatory volume, *The Ministry and the Sacraments* (p. 30).

The footnotes on these sections represent mainly differences in interpretation as to the guidance of the

* In the preparatory volume on *The Ministry and the Sacraments*, edited by Dr. R. Dunkerley and Dr. A. C. Headlam, (S.C.M., 1937).

Church in these matters by the Holy Spirit, or attempts at more precise interpretation of agreed summaries. (iii) is a statement tending to show that the question about the number of Sacraments largely depends on the various definitions of the term "Sacrament," and should not represent an insurmountable dividing line.

We pass over (iv) on Validity, for the moment. (v) deals with Baptism. The positive, and agreed, portion of the very short statement in the Report says :

"Baptism is a gift of God's redeeming love to the Church, and, administered with water in the name of the Father, the Son, and the Holy Spirit, is a sign and seal of Christian discipleship in obedience to our Lord's command. It is generally agreed that the united Church will observe the rule that all members of the visible Church are admitted by Baptism."

(vi) on the Eucharist. This is fuller, and goes into more detail. It begins with the following statement :" We all believe that Christ is truly present in the Eucharist though as to how that presence is manifested and realised we may differ. Every precise definition of the presence is bound to be a limiting thing, and the attempt to formulate such definitions and to impose them on the Church has itself been the cause of disunity in the past. The important thing is that we should celebrate the Eucharist with the unfailing use of bread and wine, and of prayer, and of the words of institution, and with agreement as to its essential and spiritual meaning."

There follows a longer paragraph on the sacrificial aspect of the Eucharist. Our Lord's sacrifice, it says, includes not His death only, but His whole earthly and Heavenly life. "Such a sacrifice can never be repeated, but is proclaimed and set forth in the eucharistic action of the whole Church when we come to God in Christ at the Eucharist or Lord's Supper." Our joining in that sacrifice is both corporate and individual, and in both senses means worship and service. It is therefore ethical as well as ceremonial or liturgical, the keynote of all sacrifice and offering being "Lo! I come to do Thy will, O God." Our Lord being the unseen celebrant or minister it is His prayers in which we join, and His prayer, as at the Last Supper, is a giving of thanks (eucharist). The whole action takes place in the realm of Spirit : through the Holy Spirit the gift is given and the presence, not defined, is a spiritual presence.

This paragraph was amplified, by request, in a longer note by the Bishop of Lincoln representing the substance of a statement by him to the Sub-section ; which was not discussed in detail but was ordered to be printed, like Canon Quick's note on Validity, in the Report of the Conference. Both documents will be found in the full Report.

The only differences that came out in discussion, and in the Report, were concerned with the desire of the Orthodox and some others for more definition of the Presence, and for a clear statement of the necessity of a validly ordained minister.

As the Report shows there was both as regards Sacraments in general (as is shown by Paragraphs 1-5 quoted above, p. 22) and the Eucharist in particular, a tendency to agreement which was very marked, and we record this agreement with thankfulness. The differences with regard to Baptism are greater.

2. *DIFFERENCES*

(v) It is very largely over Baptism that the differences recorded in the Report arise. At the Edinburgh Conference the Baptists were fully represented. They made it clear that they could only accept the agreement as to Baptism in the sense of the baptism of believers. For them infant baptism is excluded. What matters is the profession of faith ; and, in fact, the act of baptism, even for adults and in the opinion of some, is less necessary, and can even be omitted.

The Congregationalists, while admitting infant baptism, would not say that baptism is necessary before admission to Church membership (i.e. to Communion) : though many of them would regard it, as they do the Eucharist, much more as Anglicans do. But some, at Edinburgh, were careful to stress that it was optional for individuals.

We think that this fundamental fact should be kept in view in considerations of the desirability, or practicability, of intercommunion. It is, indeed, the case that, if a general act of communion, in which Baptists took part, could be arranged, a considerable number of communicants would be regarded as unbaptised persons, either from the point of view of the Baptists, or from that of Anglicans and other bodies who adhere to the traditional practice and belief of the Church.

This difference exists, and should be borne in mind. But we have no wish to exaggerate its extent. Among a majority of the bodies represented at Edinburgh there is no disagreement. Among the minority there are (1) those who hold to " believers' baptism " strictly, and (2) those who do not regard baptism as a necessity before admission to the communion.

It is as well to remember that the rule of Baptism is for the most part adhered to in the Mission Field.

Other points of difference noted, but not discussed, in the Report are baptismal regeneration and the relation of Confirmation to Baptism.

With regard to the whole question of sacraments one final and supreme divergence was faced at Edinburgh. The Society of Friends and the Salvation Army were, happily, represented, and their position was fully recognised. No practical solution of this divergence was put forward. (See Chapter vi. (iii) 3.)

(iv) *Validity.* In the Edinburgh Conference very little progress was made as to Validity beyond what was reached at Lausanne. The question concerns both Ministry and Sacraments and is one about which there is great confusion, nor has it received the attention that it demands. This Committee proposes later to issue a statement about it, and in the meanwhile would refer to the following documents :

(a) Canon Quick's note, mentioned above, prepared for the Edinburgh Conference (full Edinburgh Report, p. 324).

(b) Bishop Palmer's paper in the Report on the Lausanne Conference, pp. 58-61.

(c) The passage on Validity in *The Report of the Commission on Doctrine in the Church of England* (pp. 130-6).

VI

THE CHURCH'S UNITY IN LIFE AND WORSHIP

(Chapter VI)

Although the concluding chapter of the Report is by far the longest, there is less in it that requires discussion, but there are some points that must be commented on. We note that the influence of those who are only seeking

a Federation of Churches is apparent, for example it is said (p. 29, ii, a.)

> " Certain of our members wish to be recorded as believing that ' federal union ' is not merely the most we can achieve, but also the most that we should desire."

It is curious that in the reasons given for seeking unity at the beginning no mention is made of the priority of God's will and action. Later on, however, we read :

> " The prime consideration to be borne constantly in mind by all engaged in the work of co-operation is that of rendering Christ-like service. First and last in point of importance is the recognition of the Lordship of Jesus Christ, and the conviction that He Himself wills co-operation and unity" (p. 40).

It was recognised that " The Society of Friends and the Salvation Army observe no Sacraments in the usual sense of the term " (Chapter v, p. 19). But it was also recognised that : " The Society of Friends, in the silence of its meetings, seeks without formal Sacraments the Real Presence of Him who suffered death that mankind might have life " (Chapter vi, p. 33).

CONCEPTIONS OF CHURCH UNITY

The first main section is devoted to " The several conceptions of Church Unity—Co-operative action, Intercommunion, and Corporate union." As regards Intercommunion, it must be recognised that there would be a definite refusal or considerable hesitation among members of various communions, for example the Roman Catholic, Orthodox, Anglican, Baptist and Lutheran in taking part in anticipatory communion. There are two divergent points of view. There are those who look upon Intercommunion as the most important step towards reunion. There are those who look upon it as the final result. Both these views are held honestly and sincerely, but there has been a good deal of unnecessary bitterness. We therefore quote with approval the following judgment :

> " We feel moved to say in this connection that neither those who press for intercommunion nor those who feel obliged to oppose it should condemn the others, but should in all ways respect one another's consciences ; but all Christians should be

saddened by every hindrance to the fellowship of full communion with all sincere disciples of our Lord."

FEDERATION

On the whole subject of federation the Report states :

> " At the same time, we can hardly imagine a corporate union which should provide for the relative autonomy of the several constituent parts in entire neglect of the ' federal ' principle."

On this we should make the following comment :

The federal principle is not objectionable in itself. In the first four centuries of the Church it might have been said that the Church was a federation of dioceses and that these dioceses themselves were, to a certain extent, federated in provinces. The principle of Church unity is that there should be everywhere as much unity as is possible. The kind of unity which is possible differs according to the size of the unit. In a very small unit, such as a small town, almost everything which concerns its daily life will be arranged by the Christian community through its officers (e.g. details of worship, mutual help and the close fellowship possible to people who all know each other). But there are certain things which it cannot do by itself and must join with neighbouring Christian communities if these things are to be efficiently done. An instance in modern conditions would be the supply, training, examination and ordination of clergy which are undertaken by the Bishop and his diocesan staff. There are other things again which belong to the whole Church and are necessary to every part of it, such as the great truths of our religion. These have always been guarded, considered, and defined by the authorities of the whole Church. In the early days this was made possible by the summoning of the general councils : in later days, since the Church has been divided, these subjects have always been referred to the central authorities of each part. In almost every case the method employed has been some kind of council representing the highest authorities in the different local divisions of the Church concerned.

THE ESSENTIAL CHARACTERISTIC

The one essential characteristic of Church unity is that in each place there should be only one Church, not two or

more independent of each other. Similarly only one Church in a district, in a country, in a region, in the world. The method by which that unity expresses itself will differ somewhat according to the size of the area. Some sort of federal unity will be necessary as between the different areas but this would always be a federal unity within the unity of the one Church, not a federation of autonomous Churches in the same place, district or country or in the world.

According to the historic catholic view, the only divisions of the Church are those made necessary by geography and the only "Churches" are territorial Churches. Schism need not follow from these divisions because they are the result of the way in which God has made the world. It is a conception inconsistent with this, and indeed opposed to it, that the divisions within the Church are between persons holding different beliefs or practices, and that "Churches" are groups of adherents of special doctrines or practices. We are convinced that schism has resulted from, and must be perpetuated by, such a conception and that the only way back to unity is by the abandonment of it. All the doctrines which are true and all the practices which are good should be found in the one Church and made available for all its members.

"THE FORMS OF LIKENESS BASIC FOR UNITY"

Under this heading we should like to quote the following paragraph which draws attention to the way in which the non-liturgical churches are approaching the liturgical and the liturgical churches are finding that there is something to learn from those whose worship is more spontaneous.

> "We find much cause for encouragement in (i) the liturgical movement on the Continent, and among the non-liturgical Churches in many other lands, and (ii) the increasing opportunities allowed for silence, and for spontaneity among those who use traditional liturgies. In this matter the distinction between liturgical and non-liturgical forms of Worship is a diminishing occasion for division."

OBSTACLES TO CHURCH UNITY

(1) Some obstacles to Church Unity are restricted to Faith and Order.

Views of the Church and of Church membership are still "deeply divergent." But the cleavage is not so much between "authoritarian" and "personal" types of Church as between those who lay primary emphasis upon experience and those who do not. Stress may be laid upon the individuality of the experience; in this case the rift widens. But it may also be laid upon the character of the experience as an experience of Divine grace; this is the way to real unity, of which recognition of the sovereignty of the "One and the selfsame Spirit" and alertness to the fact of His working are the precondition.

(2) Other obstacles are not restricted to Faith and Order—Very often when theological or ecclesiastical differences are emphasised in all good faith as reasons for division, they really cover something quite different. The centre of gravity of difference is, frequently, national and political, and (especially in English-speaking countries), social and cultural.

STEPS TOWARDS UNITY

The final division of this section of the Report contains a number of suggestions as to the practical steps which may be taken to promote unity. We would draw attention to the value of the suggestion contained in sub-section 5 (p. 38) concerning the observance of special times of prayer for Christian Unity. We would also notice as of special importance the paragraph on Theological Colleges, and would emphasise particularly the exchange of students. Much has been done and is being done in this direction. In this connection we would commend intervisitation between Anglican Theological Colleges representing different schools of thought.

Stress is laid on the great value of Fellowships of Unity:

> "The Churches have hardly begun to explore the possibilities of realising a more vital understanding and a deeper unity through acquaintance with each other's modes and experiences of worship."

A great deal of good can be done if the authorities of the Churches encourage and regularise the sharing by groups of their instructed members in the worship of other communions than their own. We would recommend

(i) that the authorities of the Church of England should consider the possibility of taking a leading

part in summoning a regional conference on liturgical questions ;

(ii) that regional conferences should be held to prepare for the next World Conference ;

(iii) increase of intercourse between the members of different Churches (p. 41).

NEEDS OF SPECIAL AREAS

One paragraph on Needs of Special Areas demands a word of caution.

> " In certain regions circumstances make a special demand on the Churches for co-operative action. One type of problem is presented by areas where there has been a sudden marked increase in population, or where there have been created entirely new communities through the operation of rehousing schemes. This calls for united action on the part of different Churches, and the absence of such action is likely to lead to bitterness, strife and wasted effort. To deal with such situations it is suggested that the Churches, where their principles permit, should set up permanent comity or international commissions to review, recommend and guide the location of new Churches. Such a plan will avoid the danger of congregations being created which have a local unity, but are cut off from the contacts and resources afforded by membership in a wider communion."

It is not quite clear what is meant by the wording of this paragraph. But from the point of view of the Church of England, we would say that we could not entertain the idea of handing over the entire spiritual responsibility of, for example, a new housing area to any other communion, but we would emphasise the importance of so planning work in the new areas that the worst features of competition are avoided. It would seem that in this proposal, it is sought to gain the advantages of reunion before attaining it. The Church of England is responsible for ministering spiritually to the whole of the population. It cannot waive its duties by handing them over to a religious body with which we are not in communion. One of the objects of reunion is that other bodies should share our duties and responsibilities which they cannot do at present.

CONCLUSION

As this concludes the proper business of the Conference, it may be convenient at this point to sum up the results of the Conference, especially in relation to the point of view of the Anglican communion.

As regards Unity in Faith, it is becoming increasingly apparent that many difficulties hitherto regarded as insuperable are now found not to be so. That point of view was apparent at Lausanne, and at Edinburgh the Report on Grace has made it still more apparent. There are theological differences, but they cut across confessional differences. The differences between Fundamentalists and Modernists may be found in most religious bodies. The different theories on the theology of the Atonement may be found in most Churches.

There is one question which has never been fully discussed in these conferences, that of Scripture and Tradition, but that will probably be involved in the discussion on the nature of the Church.

THE SACRAMENTS

As regards the Sacraments there was distinct advance, based upon good theology. There are still of course very great differences in doctrine, and perhaps still more in practice, but the various liturgical movements are creating a new atmosphere. There is a stronger interest in the Sacramental side of religion among Protestants. They are more concerned to define the reality and validity of their own Sacraments than to attack those of other Churches. On the other side the rigidity of teaching is being modified. The work of the Theological Committee and the Report of the Edinburgh Conference, so far as Sacraments are concerned, show the way to future agreement.

On the other hand, on the question of the Ministry there has been a very definite set-back. This arises from two causes, an increasing reluctance to accept Episcopacy, and a desire that a Federation of Churches should be looked upon as the only possible union that can be achieved or even wished. The causes of these difficulties are to be found in the different conceptions of the Church that prevail, and the work of the Theological Committees which may be appointed in the next ten years will mainly be to elucidate the question—What is the meaning of the Church in the purpose of God ; what is the teaching of

Christ and of His Apostles?—What is the teaching of Christian history? What in fact ought we to mean when we say "I believe in one, holy, catholic and apostolic Church"?

It may, perhaps, be permitted finally to attempt to compare and correlate the main divergent conceptions of the nature of the Church and of Church Unity which have become apparent in the course of these discussions.

THE LUTHERAN STANDPOINT

Let us take first what we may describe as the Lutheran standpoint, the paramount importance of the conception of the "Word of God." It must be emphasised that this does not mean merely the Scriptures but the whole revelation of God in the Incarnation of the Word in Jesus Christ, and through Him in the gift of the Spirit. So although we may quite rightly say that the Church is older than the Scriptures, and that the Scriptures are in a certain sense the creation of the Church, it is equally true to say that "the Word" comes before the Church and that the Church is the creation of the Word of God, through the revelation of Jesus Christ. And as the Word creates the Church so it sustains it, and through it the unity of the Church is preserved and its extension maintained. And St. Paul quite clearly represents to us that the Body of Christ is joined together and compacted by its life which comes from Christ. By "speaking the truth in love" we are to "grow up into him in all things which is the head, even Christ." It is by preaching the Word that the Church of Christ is spread. Hence we speak in the first place of the "ministry of the Word." "The sword of the Spirit which is the Word of God" (Eph. vi, 17), "The Word of God is quick and powerful and sharper than any two-edged sword" (Heb. iv, 12).

Now all this we may all accept, and it is essential that it should be emphasised and it may serve to correct that deplorable neglect of the ministry of the Word, which has so often prevailed in some churches and tends to prevail in the Church of England. But it may be questioned whether the insistence on the primacy of the Word of God, however widely that term is understood, is an adequate and sufficient basis for the unity of what must be an institution in the world.

CHRISTIAN EXPERIENCE

A second basis for Christian Unity is also found in Christian experience, and is expressed by Faith in the subjective sense. That is the meaning of the stress laid by Baptists on "Believers' Baptism." Now it may be admitted at once that the reality of our religion must depend on the reality of our experience, and the result of the work of the Church must be experience in religion. It is this that explains and justifies the stress laid by the Evangelical churches on Justification by Faith. But nothing so subjective as religious experience can be made the criterion of membership of a universal society which has to work in the world, nor can it by itself give the strength and coherence of an organised body.

It must be emphasised, however, that without the reality of Christian experience and the teaching of the Gospel a Church can quickly become spiritually dead.

THE CHURCH AS AN INSTITUTION

It is because the Christian Church is a Society or Institution representing and promoting Christianity in the world that there is need of the external framework which is represented by the ministry and the Sacraments. Concerning these again there are differences of emphasis. The tendency in the Orthodox Church is to dwell on the mystical life of the Church, representing the coherence of the whole body in Christ and the imparting of His Spirit through the Sacramental system, which brings home the power of the living Christ to everyone in all the circumstances of his life ; the idea of Ministry is felt to exist primarily for the maintenance of the Sacraments. The tendency of the Roman Church, and to a certain extent of the Anglican, is to dwell with sometimes an excessive emphasis on the administrative importance of an organised ministry.

Our Movement has revealed the strong points of the various churches. They need not regret it if it has also revealed their weak points. It is truly said that the reunion of the Church cannot be accomplished without repentance. To repentance self-knowledge is pre-requisite.

"O wad some Power the giftie gie us,
To see oursels as ithers see us !"

Others see us Anglicans as people who insist in a one-sided and exaggerated way on Episcopacy and the Apostolical succession. Others again see the weakness of the Lutherans in face of political hostility; or the tendency of Protestants generally to excessive divisions. Others again criticise the loss of the sense of continuity in the Reformed Churches and of the sense of corporate unity in Congregationalism.

Others again criticise the Orthodox, the Roman and the Anglican Churches for subordinating the ministry of the Word to the other tasks of the Church, and for forgetting that no intellectual grasp of the completeness of the Faith can make up for the loss of evangelical experience.

The value of such criticisms may be great if they are regarded by each Church as occasions for that review of its own principles which is the most difficult of the necessary steps towards reunion.

It is only by the mutual intercourse of the different communions that the apprehension of the true proportions of the Christian Faith can be restored, and each must learn from the others those elements in which it is defective, if all that is implied in the conception, the one Holy, Catholic and Apostolic Church is to be realised.

Signed on behalf of the Committee,

A. C. Gloucestr:

Chairman.

20th April, 1939.

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